VOL. II. FEBRUARY, 1887. No. 2.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power, and disinterested love."—CHANNING.

THE UNITARIAN

EDITED BY

BROOKE HERFORD AND J. T. SUNDERLAND.

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to whom also all communications relating to circulation, non-delivery of the magazine, change of address, etc., should be made. Remittances may be sent at our risk in drafts on Chicago or New York, postal orders, or American or U. S express orders, payable to J T. Sunderland Stamps (one-cent stamps preferred) may be sent in payment of a single subscription, or a dollar bill in payment of two, at our risk. If checks on local banks are sent, 25 cents must be added for exchange.

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WHAT PEOPLE SAY ABOUT THE "UNITARIAN."

The most frequent word that comes to us about THE UNITARIAN is one of astonishment that we can give so much for so little,—a magazine the size we publish twelve times a year for 50 cents. Coupled with this come frequent expressions of gratification that now as a denomination we have a periodical whose price will allow it to go everywhere, to poor and rich, into country and city, and to be employed widely without large expense by Post Office Mission workers, by Churches to put on their tract tables, by friend to send to friend, and neighbor to neighbor, and parents to sons and daughters away at school. Very numerous and hearty are the expressions of satisfaction that come regarding our positive and unequivocal, while yet broad and catholic, Christian attitude. We quote below, almost at random, a few testimonials from a very large number of similar ones received:

From the State Geologist of —: "I value THE UNITARIAN highly."

From a Western Professor: "I am much pleased with your magazine. The catholic, practical temper is the right one. I wish THE UNITARIAN had been started half a dozen years ago."

From a Student at Meadville: "Welcome to THE UNITARIAN. We students here feel the need of the positive side of Christianity, such as you present. Send me sample copies, and I will try to turn sympathy into money."

Among the Farmers: "I have been requested by our pastor to receive subscriptions for THE UNITARIAN. I will be glad to do all in my power to help you along. This is a farming section, so I do not expect to do much, but I send you eighteen subscriptions."

From one who has been a Unitarian Worker Fifty Years: "THE UNITARIAN has grown better each month, and the —— number surpasses all that went before it."

From a Boston Woman Settled in Colorado: "I must write to thank you for the good things I find in THE UNITARIAN. Every number seems to me perfect. You are certainly doing a grand work for a permanent cause."

From a Lady in a Southern City: "From every side I hear pleasant words spoken of THE UNITARIAN. One lady says she watches for it as though it were a love-letter."

From a Lady in Central New York: "I wish to express my high appreciation of your excellent monthly. The message it bears is so pure, so noble, so deeply religious, that I cannot but wish it might find a lodgment in every home in the land."

From a Lady in Southern California; "THE UNITARIAN is more welcome than ever in our new home here, and it seems to me to improve with each number. The last number came when I was very tired, and I thought I would simply look it over and lay it by for another time, but I read article after article, and when I had finished I was not merely rested but refreshed, ready to go to work with new courage."

From a Lady of Small Means: "I am a widow, with only a very limited income. For a long time I have been spiritually starving in the midst of my orthodox surroundings. A few months ago a New England friend, visiting near by, showed me some numbers of THE UNITARIAN, and I said at once, 'I can take *that*.' I have done so, and cannot tell you how every month it feeds and satisfies and delights me."

From a Post-Office Mission Worker in Mass.: "I want to tell you how thoroughly I enjoy every department of THE UNITARIAN. I think the field notes particularly must prove a great incentive to larger work in all our churches."

From one of our most Active and Successful Western Post-Office Mission Workers: "Send me as many copies as you can spare, fifty at least. THE UNITARIAN is exactly what I want."

From another Western Post-Office Mission Worker: "Is there any way I can get more copies of THE UNITARIAN? I very much want a large number regularly."

From the Minister of a large Universalist Church: "I am much interested in THE UNITARIAN. I know that many subscriptions can be obtained in my parish."

From a Wealthy and Prominent Universalist Layman: "There is room for your monthly. I am warmly in sympathy with your desire for a more hearty co-operation between Unitarians and Universalists. We can all work together on the Christian basis."

From a Minister of an Orthodox Denomination: "I could use some more sample copies of THE UNITARIAN to advantage. It is first class in every respect."

From a Michigan Pastor: "Where do you pick up so much news? It is capital."

From a Western Pastor: "Please send me fifty sample copies of THE UNITARIAN to distribute among my congregation. I think I can get you quite a large subscription list."

From Another Western Pastor: "I send you fifty-nine names of persons to whom I hope you will send sample copies. I am with you heart and hand."

Another Western Pastor: "I send you eighty subscriptions for THE UNITARIAN: hope to make the number 150."

From a Massachusetts Pastor: "Every Unitarian family in our community but two now takes your monthly, and I hope to get those two before long."

TO OUR SUBSCRIBERS.

We call the attention of our subscribers to the fact that the first year of the UNITARIAN ended with the December number. The time has come, therefore, for those who began with the year, to renew their subscriptions. Let us ask, for our own sake and our subscribers', that these renewals be made as promptly as possible. For directions for sending orders and money, see above.

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A Monthly Magazine of Liberal Christianity.

VOL. II. FEBRUARY, 1887. No. 2.

THE UNITARIAN.

EDITED BY

BROOKE HERFORD and J. T. SUNDERLAND.

Editorial Contributors.

Rev. OSCAR CLUTE, . . . Iowa City, Ia.
Rev. ROBERT COLLYER, . . New York.
Rev. JOHN SNYDER, . . . St. Louis, Mo.
Rev. GEORGE L. CHANEY, . Atlanta, Ga.
Rev. H. PRICE COLLIER, . Hingham, Mass.
Mrs. J. T. SUNDERLAND, . Ann Arbor, Mich.

All communications to be addressed to

REV. J. T. SUNDERLAND,
115 Monroe Street,
Chicago, Ill.

EDITORIAL NOTES.

Preparations are already well under ay for the second annual session of the Lakewood School of the New Theology o be held on the shore of Chautauqua Lake in August next. President Livermore is this year, as last, an active member of the Educational Committee for securing speakers.

With the February number the *Unitarian Review* passes under the editorial management of Rev. J. H. Allen, of Cambridge, Mass. The committee that have control of the *Review*, in choosing Mr. Allen as its editor, to succeed Mr. De Normandie, have selected confessedly one of the ripest scholars and nost able and fair-minded thinkers in the denomination. Nor is this all: few men in our number have had so varied n experience, or know personally so nany of the leading Unitarians and other liberal thinkers and writers of this country, England and the continent of Europe. All this would seem to give him somewhat peculiar fitness for the responsible position to which he has been chosen. It would hardly seem possible that the *Review* could contain abler writing than it has done in the past, or better represent the thought and scholarship of the denomination; and yet with the high qualifications which the new editor brings to it, and the greater amount of time than his predecessors could spare from their duties as preachers and pastors, it is but reasonable to expect the appearance of new vigor and strength in its pages, and a career for the *Review* of steadily enlarging influence. We wonder that a periodical of such ability as this has shown from the first, has not more subscribers. We suppose that most of our ministers take it—certainly we do not see how any can afford to be without it, especially as it is furnished ministers at two dollars a year. But there are also large numbers of educated, thinking men and women among our laity who are interested in the great themes of liberal religion, and who surely ought to be interested in this review, and ought to take it, for we are sure they would read it with satisfaction and delight. We wish we might do something to call the attention of such to it, especially now as it is entering upon its new career.

The prominence of Unitarianism in Massachusetts literary circles has been often commented upon. Its prominence in the political circles of the same state has perhaps not been so often noticed; and yet the latter seems about as marked as the former. How true this is in connection with the governorship of Massachusetts was well brought out in the witty speech of the new governor, Oliver Ames, made at the last meeting of the Boston Unitarian Club. Said Mr. Ames:

"In the Republican convention this year, every candidate voted on for governor was a Unitarian. There was Mr. Crapo, Mr. Brackett, and myself. And so, in the Democratic convention, the Unitarian son of the great War Governor John Albion Andrew, was nominated by acclamation. It really begins to look as though, when the people of Massachusetts

want an ideal candidate for governor, they go to the Unitarian body for it." (Laughter.)

Must the wholesale slaughter of birds for their plumage go on? The sharp cry of indignant protest against the unwomanly and cruel fashion of wearing birds for ornaments on hats and bonnets that arose last year had some effect in checking the practice, but the fashion seems to have revived again. The number of birds' heads, birds' wings and whole birds now being worn in all parts of the country, in our largest cities and our smallest country villages, is simply shocking. We concur heartily with the thought of the following paragraph from the *Christian Union:*

"It will be a disgrace to the women of this country if the attempt to reintroduce the wearing of birds, or parts of them, on bonnets is successful. How can a woman of refinement or taste be a partner in the wanton destruction of these woodland and meadow music souls? To destroy life for nourishment is one thing; to destroy life and an endless source of delight, to gratify a fancy that already has an almost unlimited field from which to choose, is cruelly wicked."

An Eastern minister (one of the later Cambridge graduates) writes: "I am warmly interested in the welfare of the UNITARIAN, holding it, as I do, to be the really progressive paper in our church, because the one that invites expression of our newest tendencies. I find in the UNITARIAN a register of the new convictions that are forming the staple of our church's most progressive life; the expression of the tendency to desist from the appeal to the intellect, even though it be in the name of liberty, and with heart and mind and soul to appeal to the whole man as a child of God, and as one whose noblest nature consists in a constant sense of dependence on God."

IN his anniversary sermon preached in Harvard University Chapel, November 7, Professor Francis G. Peabody pointed out what is clearly one of the greatest dangers threatening liberal religion in our day. We quote:

"Among the essays of Mr. Hutton, there is one which deals with what he calls the 'hard church.' It is the body of those whose faith is rigid, dogmatic, authoritative, obligatory. Certainly the Puritans belonged to the hard church, and we may be grateful that a gentler age has come. But a kindred peril besets the modern world. It is the danger of falling into the ranks of what we must call the 'soft church'—soft, because instead of faith it has a mush of sentiment, with no vertebrated thought or rigid ethics, with the nature of a mollusk rather than the nature of a man. The hard church sees the obligations of religion, and fails to see its gentler graces. The soft church sees the opportunities of religion, but builds on no rock of obligation. It is tolerant toward other beliefs, because it has no strong belief of its own. It is broad, but thin. It calls itself liberal when it is only spiritually indolent, and is liberal only because it is soft. Oh, for some renewal of a more strenuous faith, amid this world of religious opportunity which opens so easily before us in our day!"

The *Inquirer*, of London, in a recent issue, gave an account of a discussion which had just taken place at the Manchester New College—where Dr. Martineau was so long an instructor—over the action of the Western Unitarian Conference at Cincinnati in May last. We quote from the *Inquirer's* report:

"The question really discussed was, whether what we know as a church and mean as worship can possibly exist apart from the conception of God, and of God accessible by prayer, and willing to help all those who seek Him. To judge by some expressions which fell from one and another of the older speakers, there was some doubt as to whether the young prophets, whose voices are to guide and cheer the lives of our children, were not more or less affected by the seeming fairness of the modern proposals for a system of 'worship' oblivious of God, and seeking to grow, as it were, a crop of morals apart from the soil of the Spirit. The discussion revealed a wholesome repugnance to such misty schemes. While expressing full sympathy, as might be expected of our men, with every effort to 'by any means save some'; while the yearning desire, which we all share, to save for Agnostics the remnant of ancient conscience from sharing in the modern eclipse of faith, was repeatedly expressed, there could be no mistaking the ring of intense conviction which prevailed as to the immutable verities which alone can keep religion a living thing."

The *Index* has ceased to be. Well, it has been an honest, good paper, after its kind, though its kind has not been ours, and we say "good-bye" to it with a certain regret. It was a faithful ex-

ponent of the Free Religious Association, which some one has described as "an association for finding out the good in all religions except Christianity". The *Index* always seemed to find it hardest of all to be just to Unitarianism and Unitarians. But it has done good service, especially in trying to keep the Free Religious movement morally clean and pure. It recommends to its constituency, as the legitimate continuator of its aim and work, the *Open Court*, a new magazine to be established by Mr. B. F. Underwood, and—*Unity*. Mr. F. E. Abbot goes further; denies that the *Open Court* (which he stigmatizes as the organ of agnosticism), is any legitimate successor of the *Index*, and says: "I declare that *Unity* alone is the sole legitimate heir, successor and continuator of the *Index*." This is rough on *Unity!* Though in no utterance of ours have we ever gone half so far as this, yet we have been charged with misrepresentation. And now this unequivocal declaration from Mr. Abbot! Is it *true? If so*, it should be understood, and *Unity* should give up its claim to be a representative of Unitarianism.

One of our Postoffice Mission workers objects to the plain speaking of the UNITARIAN about the Western issue as destroying the usefulness of our monthly as a missionary publication. Well, we can see that there is a standpoint from which the matter may look so, yet other workers write us in exactly the opposite strain. The sad fact is that the unfortunate and hurtful action of the Western Conference at Cincinnati is known everywhere. The daily and weekly papers, and especially the orthodox papers, have published it through the length and breadth of the land. The very thing, therefore, that persons who are inquiring their way toward us want most to know is, whether that action fairly represented Unitarianism, or whether our church, with its rational thinking, stands also firmly and unswervingly for worship, religion, the Christianity taught by Jesus in his sermon on the Mount, and his precepts of "love to God and man". This is what they are in doubt about. The course of the UNITARIAN has aimed to remove this doubt. It is painful to have to do it, and shameful that it should be necessary, and we hope that the necessity will not long continue. But so long as the need remains, no missionary work is more important. Many of the workers East and West see this, and write us warmly of the service which the UNITARIAN is rendering wherever it goes, not only in disseminating our thought, but in restoring confidence in the denomination and its future.

We are glad to see that the practice is becoming more common of receiving members into our churches with some simple form of recognition and welcome before and in behalf of the whole congregation. Such a practice seems eminently fitting, and the influence of it on both the incoming members and the church cannot but be good. It seems only cordial on the part of the church to extend to the new-comers such an open welcome, and at the same time it lifts church-joining up into a matter of some fitting seriousness and dignity. It is interesting to notice that the same practice obtains among our Liberal Holland brethren. One of the most impressive parts of the service at the recent dedication of the new Dutch Liberal church in Grand Rapids, Mich., was the acceptance of twenty-eight new members. The candidates stood in line in front of the pulpit and listened to an address from their pastor, Mr. Hugenholtz, who then descended from the pulpit and gave the hand of welcome to each in turn, saying to each as he did so some earnest and fitting word. Nor was this quite all. Afterward each was given a certificate of membership bearing the seal of the church.

Just as we are ready to go to press the sad word comes of the death, at Pass Christian, Miss., whither he had gone for his health, of our beloved and honored Rev. Dr. William G. Eliot, of St. Louis, Chancellor of the Washington

University—for thirty-seven years Pastor of the Church of the Messiah. This event was not wholly unexpected to his friends, for he has been for some time seriously indisposed; but none the less will it be felt widely and deeply, in St. Louis, where he had made himself a part of all that was best in the city's life for more than half a century; in the large and important university, which he had virtually created; and in the Unitarian denomination in this country, of which he had been so long one of the best known and most esteemed ministers and leaders. In the history of Unitarianism in the West, up to this time, nobody doubts that by far the most conspicuous and honored place belongs to Doctor Eliot. He died at the age of seventy-five.

NUNC DIMITTIS.

Fain would I breathe that gracious word
"Now lettest thou thy servant, Lord,
Depart in peace;"
When may I humbly claim that kind award,
And cares and labors cease?
With anxious heart I watch at heaven's gate
Answer to hear;
With failing strength I feel the increasing weight
Of every passing year;
Hath not the time yet fully come, dear Lord,
Thy servant to release?

Be still, my heart! In silence God doth speak,
Here is thy place; here, not at heaven's gate;
Thy task is not yet finished; frail and weak,
Doing or suffering, steadfast in thy faith
Thy service is accepted, small or great;
His time is thine—or soon or late,
If daylight fades, work while the twilight lasts,
Then "stand and wait."

W. G. Eliot.

August 5, 1886.

ABOUT TEACHING THE OLD TESTAMENT.

A renewed interest in the ancient Hebrew literature and life is one of the features of our time. When I was a child the Old Testament was little read among Liberal Christians—was (except the Psalms) almost passing out of use. It was felt as a difficulty rather than a help. "Let us keep to the New Testament", people said, "then we shall be all right!" But all that is changing. There is an ever-growing delight, today, in every trace of the world's most ancient life and thought. The spade of the archæologist is digging up the beginnings of civilization, and it was inevitable that with such interests quickening them, men should turn with a new eagerness to this wonderful treasury of the beginnings of our religion—this *literature* rather than a *book*, rich in traditions, almost photographs, of old-world life, but richest of all in the divine thread running through it, of the development and incoming of the great thoughts of duty and religion.

The book which opened the Old Testament to me in this large, living, religious interest, was Dean Stanley's "History of the Jewish Church." And there is still nothing to compare to it in our language. It may not be up to the latest criticism, and it sometimes deals with the difficulties in a rather evasive fashion; but on its positive side—for its wonderful historical insight, for its feeling of the old-world life, for its power of vivifying the shadowy figures of the far past into real, fighting, praying men—there is no book like it.

Now, what Stanley has done with the Old Testament, for students and teachers, some one wants to do for pupils and children. And as it is not done yet, each teacher and each parent should try to do it for himself and herself.

On the very threshold, however, do not let anyone think that the Old Testament is to be taught easily, or with any slight hand-to-mouth preparation. I don't know any subject that is to be taught easily—but certainly not the Old Testament; but I will say this for your encouragement, that in the whole range of study there is nothing more interesting when you do go into it lovingly and heartily. The intense humanness of the Old Testament, its rude, old-world picturesqueness, its constant flavor of story, incident, adventure, make it, when really well taught, specially interesting to children. It is the childhood of the world speaking to the childhood of the individual.

Let me give a few practical hints for the study of it, especially of study with a view to interesting others in it.

1. *Take hold of it firmly;* feel that you are on firm ground—not of historical records indeed, but of tradition, real traditions of real times and real people; not myths, or fables, seeming to fill a really blank, lost past with invented figures—but traditions, real memories and folk-lore coming actually down from that past, and moreover traditions so sacredly guarded and handed down that they even constitute a rude but decipherable history. Here is where I am persuaded that Kuenen and the Dutch critics, with all their marvelous microscopic literary acuteness, have gone too far and will have to come back a little. They are probably right about the age of the old Hebrew documents, but they have altogether undervalued, underestimated, the traditions which those documents embody, and the set, careful, *memoriter* form in which those traditions must have been handed down. So, when I say, "Take hold of them firmly," I do not mean, accept them literally. You have got to look out at every step for the exaggerations of national pride, and tone them down; for sudden or marvelous events colored into divine interpositions, and try to discern what may have been the natural fact; and, everywhere, for the glosses, additions, gaps and manifold confusions of the long-after times when the traditions were finally written and re-written as we read them. But, make all allowance for this, and still we are among the real men and real thoughts of that morning time of the world's noblest line of piety and faith. That is an actual Abraham whom in the farthest past we see wandering off from the Chaldean home to found a new people on the basis of his real, though doubtless only elementary, monotheism! That is a veritable Moses whom we can trace—not perfectly, but clearly and vividly enough—leading his people in that strange "exodus", and establishing their one-god-worship on large, and broader and more lasting lines.

The second point for Old Testament study, is—*familiarize yourself with it.* It is not work that you can make anything of by mere cramming from any text-book. You want to read it and read it, till, like as when you gaze long at a dim old picture, you begin to see the details coming out, and the quaint old-world figures really moving about as living beings. You want to read it until you know your way about it as you used to know that country-side where you once lived as a child—in which you knew where the first violets came out, and the best place for sitting quietly with a book, and the point on the hill from which you could get the last glimpse of the setting sun. It is then, when you know the Bible so as to be familiar with its old-world life, that you come to feel how there is no other old-world life to compare with it, no other in which, amid all the earthliness and darkness, there is such a line of moral and religious light, rising ever and again to points of permanent, enduring Revelation.

One other suggestion, besides this of familiarity with the Old Testament itself, is, *to keep your eyes and ears open for illustrations of it,* in history and in what is going on in the East to-day. I do not mean that you need to become a scientific historian or archæologist—but keep your eyes open in that direction. You want to acquire a sort of sense of what that old-world was, in its broad ways and motives and qualities of character. And every glimpse into it, anywhere, will help you. Every half hour spent in reading Herodotus, or Greek history, or in looking over the pictures of Egypt or of Nineveh, or Schliemann's investigations and discoveries at Hissarlik—uncovering such curious relics of the old world, whether of actual *Troy*, or not, matters little—is sure to bring you upon some point that makes the old Hebrew stories — so strange, often, to our western and modern ideas—more credible and more living. We do not half know the East, nor that curious Arab nature and desert life to which the "*B'nai-Israel*"—the children of Israel, the very name still telling of the old desert stock—origin-

ally belonged. Why, take all that strange story of the exodus, and of how in a few years one strong religious leader knit into an irresistible force those demoralized Hebrew refugees from Egypt,—until, when at length they entered Canaan, they overran and mainly conquered it in what seems the incredible short space of five years. People shake their heads over that. But see! Read the story of how Mohammed's Arabs, similar tribes to those twelve clans of Israel, and just as cowardly at first—once fired with religion, that ever latent and incalculable factor in Eastern life—overran that very same country—yes, and overran it when occupied not by Canaanites, but by Roman legions, and conquered it not in five years but in two. Or, better still, you have an illustration here in our own day. You may find parallels for almost every feature of the old story of Israel in its great struggling age, in El Mahdi and his wild Arab followers of the Soudan. They were nothing, of no account, those tribes of his, a few years ago. A few garrisons of the more civilized Egyptians kept them completely down—as superior to them as the settled Canaanite peoples were to the rude tribes who surrounded Joshua. But read what El Mahdi made of them —that tremendous fanaticism that shook the best soldiers of England, and before which their former Egyptian conquerors simply collapsed. When I read of the dread that went before those Arabs I half understand that fear of those Hebrews which comes out in the stories of Joshua's wars. And when I read now Baker Pasha's Egyptian regulars gave in, and made absolutely *no* resistance, I can understand how the people of Jericho may verily have made no resistance to Joshua when he and his Israelites simply marched round and round the city, and that it collapsed so utterly that tradition hardened the metaphor into the actual falling down of the walls.

I can only give you a glimpse into the subject—and I have done that at its poorest point, at that part of the Old Testament which has the least of the higher life in it. But it is all profitable. Out of those rude times and rude hearts has grown as a fact the ever nobler religion of the Psalms, of the Prophets, and of Christ. And it is good to feel our roots there—not merely in the thoughts and discernings of to-day, but down in those rock strata of long past ages. Faith rooted so, is not at the mercy of the gusts of doubt that are ever blowing to and fro, but stands firm as the everlasting hills of God.

BROOKE HERFORD.

CHURCH ATTENDANCE.

In a recent sermon in Boston, the statement was made that in our great American and English cities barely half the people attend church. This was questioned by a correspondent of the *Transcript*, who pointed out, what is often overlooked, that a large proportion of the half of the population *not* in the churches is out of the churches by virtue of necessity—the very old, the very young, and attendants upon them, invalids, the necessary workers on Sunday, the absentees by reason of present methods of transacting business, etc. It would be very interesting to have some careful statistics on the subject. There have been none reliable in England since the census of 1851, the statistics collected in 1861, and subsequently not including any *religious* items. Nor has the census in America afforded any clear light on the subject. In a late number of the *Transcript*, however, we have a contribution to more accurate knowledge from one of our own ministers, which will be read with interest, and has a bearing beyond the mere matter at issue. Our contemporary says: Rev. William L. Chaffin, in his recently published "History of the Town of Easton" (Mass.), gives some statistics concerning church attendance in that town, which are, to say the least, suggestive. The statistics are the result of a careful canvass made by Mr. Chaffin and the town census-taker. On the 1st of May, 1885, there were 900 families in town. As regards the matter of church attendance, these families were divided as follows: Roman Catholic,

274; Orthodox Congregational, 103; Unitarian, 96; Methodist Episcopal (with two churches), 77; Swedish, 42; Adventist, 6; and non-churchgoing, 302. There were 66 Protestant families, and of these 48 per cent were non-churchgoers. Deducting the 42 Swedish, of the native American nominally Protestant families nearly 42 per cent are connected in no way with any religious society, and seldom if ever attend church. These are not to be accounted as heathens; they live in the midst of all the enlightening influences of a modern Christian civilization; they avail themselves of certain of the benefits which arise from the Christian churches; they are simply on the one hand indifferent to the claims of Christianity, or are grossly irreligious on the other. These statistics of the town of Easton are, as we have said, suggestive. Mr. Chaffin is undoubtedly right when he says that Easton is a fairly representative New England town, neither worse nor better than New England towns generally. It is a country town, far enough removed from large cities to be in a large measure free from what are termed "the demoralizing influences of the city." It has more than the average country town school and public library privileges; these are justly a part of the boast of Easton. The facts revealed suggest the question: What is to be done for the "unchurched masses" of the *country towns?* These towns are, to a large extent, the feeders of our city population. The reaching of the "unchurched masses" in the city is a recognized problem, but is not the reaching of such masses in the country towns the question of first and prior importance?

RAMONA.

The American continent in the first century after its discovery was the scene of a sad tragedy; nothing less than the extinction of two high civilizations.

Since the birth of our republic, another tragedy, even greater, has been slowly enacting on the same theater; this, the extinction, not of a civilization, but of a people, the original owners of the soil of North America.

One of the saddest chapters in the history of the American republic—and it is only one of very many similar chapters—is the driving out of the many Indian tribes from the Everglades of Florida, whither they had fled from their civilized oppressors and pursuers, and from which they were finally expelled by the blood-hound and the bayonet.

From that time, step by step, have the native Indian tribes been pushed westward, that their American conquerors might occupy the soil which had been theirs. The history of this wholesale robbery of the Indians of the United States has been written by one of our most talented women, Helen Hunt Jackson, in her volume entitled, "A Century of Dishonor"; but in gathering the facts for this volume, Mrs. Jackson's heart became so deeply touched for the unfortunate red-men, the *victims* of this Century of Dishonor, that she could not lay aside the subject until she had given a heart interpretation of the figures and facts contained in her first volume. This comes to us in the form of story under the name that stands at the head of this article,—Ramona.

A story of Indian love, and suffering, and death! The scene is laid in California. The heroine is a half-breed Indian girl, taken as a child, and brought up in the family of a Mexican gentleman. Sweet and gentle, with the simplicity of the uncultured children of nature, Ramona wins the affection and confidence of the family in which she is foster daughter and sister, and wins, too, the love of each reader of the word-picture drawn by Mrs. Jackson of her beautiful nature and simple girlhood.

Reaching womanhood, circumstances bring her into contact with Alasandro, a noble specimen of the highest type of Indian manhood. Alasandro, too, had grown up under the influence of Mexican civilization,—his father having been an employé in one of the early Catholic missions. This father was the chief of a small tribe, and his son expected to become his successor. Both

father and son were loved and honored by their people, for characteristics which appeal to the Indian nature; while the literary and social acquirements which had resulted from their relations with the mission gave them acquaintance with and the respect of their white neighbors. But the tribe was poor and small, and had been growing poorer and smaller, year after year, by the steady encroachments of the white men, drawn to California soil by rapacity for gold, and kept there by a pleasant climate and fertile, arable land. Only a little of their original possessions as a tribe remained to them; so little that they were unable longer to obtain a living from their land, and were earning a precarious existence by sheep-shearing and other work for the Mexicans. It was in one of these sheep-shearing expeditions abroad that Ramona and Alasandro met, became acquainted, and loved,—loved with a fervent passion hardly possible in a colder climate and under the restraints of greater civilization.

Ramona left her adopted home to share the life of a roving Indian lover. But before this union, the last sad blow had come to Alasandro's tribe. They were ruthlessly driven from the last bit of soil they held, to become wanderers and vagabonds in the land of their fathers.

The story gives us a vivid, touching, powerful picture of what this meant: the anguish and the heart-break of it all, ending in the insanity and death of Alasandro, and the death of their first child.

Here the interest of the story as a study of Indian life ends, but not until every reader of Ramona has become conscious of the sad tragedy involved in those two very common words, "Indian Affairs", and not until every reader has been made to feel how deep and how foundationless are the race antipathies and prejudice which have allowed us, during all the century, so lightly to dismiss the Indian from our thought, as having no moral or sympathetic claims upon us.

The characters in this volume are of course idealized. Even Cooper probably would not have dreamed of portraying just such Indian characters as those of Ramona and Alasandro. But idealization is the province of the novelist, and Mrs. Jackson has not availed herself of it beyond the legitimate limits of her art.

In Alasandro she has admirably preserved most of the special traits of the Indian,—his taciturnity, his quickness of observation, his intimate and loving acquaintance with nature, his passionate hatred of injustice and oppression, and his undying spirit of revenge for wrongs received. Her object doubtless was, not only to illustrate Indian character, but Indian character plus the possibilities open to it through the medium of civilization. The Indian is a human being, capable of all the joys and sorrows and suffering of any other human being, responding, it is true, to injustice and oppression, but responding also to the highest and noblest impulses of human nature.

Some of the strongest passages in the book are those that portray the rapacity and greed, indifference and barbarity manifested toward the Indians, and the utter helplessness of these children of the forest to protect themselves against the white man's superior strength and knowledge.

The book was a labor of love, consecrated by its author to the cause of the poor and the oppressed, to which she gave the last months of her life. Whether or not it shall accomplish what she was earnestly longing to accomplish for a poor and oppressed people, at least our imagination may well picture the noble writer hearing from the Master, as she laid down her earthly work, the "Well done! Inasmuch as thou hast done it unto one of the least of these my brethren, thou hast done it unto me." E. R. S.

"THY GIFT AT THE ALTAR."

Bring thy gifts unto the altar!
Bring thy trouble and thy care,
Bring thy service, bring thy treasures,
Give thyself, an offering there!

Lay thy wants before the altar!
God will heed them one and all,

For a loving Father's healing
Not one trouble is too small!

Bring thy service to the altar!
Help the needy, thou hast heard
Whoso helpeth these, his children,
Serveth also Christ, the Lord!

Bring thy treasures to the altar!
Bring thy talents, bring thy love!
Give thy riches, and give freely,
As God giveth from above!

Come thyself unto the altar!
Give thyself, an off'ring free,
And an answ'ring gift God giveth;—
His own peace shall come to thee!

M. L. D.

RELIGION AS AN EXPERIENCE.

A SERMON, BY REV. J. T. SUNDERLAND.

"Wherefore do ye spend your money for that which is not bread? And your labor for that which satisfieth not?"—Isaiah.

"Come unto me all ye that labor and are heavy laden, and I will give you rest."—Jesus.

"Blessed are the pure in heart, for they shall see God."—Jesus.

Religion presents itself to men under four aspects: As something to be gone through with or performed; as something to be believed; as something to be studied, analyzed, classified, discussed or speculated about, and as something to be experienced. In other words, it presents itself as a Form or Ceremonial; as a Creed; as a Science or Philosophy, and as a Life.

What are we to say of these differing conceptions of religion? Doubtless we should say that all are legitimate; all are useful; but no one taken alone is complete—each needs the others to round it out to wholeness. Especially is it true of the first three that they need the fourth. Experience or life is the end toward which each of the others ought to lead—the only result which gives them adequate and full justification for being.

A little looking at each will make this clear. First, as to forms or ceremonials. Doubtless these are good, if there is something behind them—something real which they represent—something living which they are the forms of; just as vessels are good if there is something for them to hold; and just as bodies of human beings are good if souls are within to animate them. But as bodies without souls are dead—only corpses; and as vessels that hold nothing are worthless, so religious forms, and rites and ceremonies, that do not stand to those who engage in them for deep spiritual realities, are empty, hollow,—mockeries of religion and not religion. It is only standing for, symbolizing, typifying to the imagination, and, so, stirring to life real soul-experiences, that makes religious forms and rites and ceremonies valuable. When they do that, as they often do, and as they always ought to or else not be used, then they are a help to religion. Then they may well be used; for they are things of life and power.

It is equally true that religion as a belief or creed must grow out of experience, and tend to keep alive experience, or else it, too, as well as a religion of forms, becomes a thing of emptiness and death. Religion, as belief, is legitimate, useful, essential, but it must be real belief—belief entertained for good reason; belief understood; but, above all, belief *felt* — belief that has not stopped on the surface of mere lip confession or intellectual assent, but that has gone down into the soul's experience and life. Such a belief, thus transfused with heart's blood, is the deepest thing in man. Religion at its best is that.

So, too, religion as a philosophy, religion as a thing to be merely studied, examined, reasoned about, analyzed, classified, discussed, is a poor thing. Not but that reason is good in everything, religion included. Not but that study, analysis, classification, philosophy are all good in religion. But these *alone*, as well as creeds alone, or forms alone, are mere semblances of religion, and not religion. As well say that discussion about bread is bread, as that discussion about religion is religion. As well suppose that scientific analysis of meat will feed the hungry body, as that scientific analysis of, or logical disquisition upon, religion, or its problems, will feed the hungry heart and spirit. The form, the ceremony, the rite, to be of any value must be a living not a dead thing. The belief or creed, unquestioningly accepted from another, and lightly repeated on

the lip, must deepen, *deepen* into a heart-faith, tried in the fire of adversity, if it would render much service to human beings. The philosophical and scientific apprehension of religion—its understanding by the intellect merely, must give place to an *experience* of its peace, its strength, its joy in the soul. Then, but only then, religion completes itself, attains its true end, rises to its real power and glory, is able to fill the great place it ought to fill in the life of man.

Experience of religion! I know there is a prejudice in many minds against the thought of religion as an experience. To some, such experience seems only superstition, or cant, or pretense; to others, an empty dream of the imagination. Persons with habits of free thought, or who care much for science and reason, are perhaps particularly liable to be among those who look upon religious experience with incredulity and disfavor. But why should this be so? Can any one give a good reason?

No one denies the validity of experience in matters outside of religion. Indeed, the scientist and the man of independent thought are the very ones who, in other things, are likely to appeal to experience most. They do not want speculation, they tell you; they want to know. They want the testimony of somebody who has seen, heard, felt, experimented, experienced. They of all men, then, should show not least but most respect for experience in matters of religion.

If I believed that religion rested upon a foundation of mere hypotheses and speculations I certainly should not be a religious teacher. Indeed, if I did not believe that the main, central truths of religion are as evident, certain, verifiable as anything known to man—as the facts of science, or as the demonstrations and axioms of mathematics — I certainly should not be standing to-day in a Christian pulpit. I do believe that nothing in man's knowledge rests upon a more secure foundation—upon one more absolutely incapable of being disturbed, than religion. Why? Because it rests upon the foundation of *the soul's deepest experiences.* Below these it is impossible to go. If here is not reality, then indeed

> "The pillar'd firmament is rottenness,
> And earth's base built on stubble."

For even the validity of our knowledge of the outward world depends upon the truthfulness of the world within.

You say, agriculture you know about, for that has to do with tangible things; and a science like geology you can be sure of, for that deals with hard facts. But do you really think that a stone is any more a hard fact than is love or hope? Are you any more sure that the stone is out there, than you are that you love your child or your friend? I think not.

Are you any more certain, when you plant your corn in the spring, that you will get a harvest in the fall; or when you go to bed at night tired from your toil, to rest for the next day, are you any more sure that there will be any next day, than you are that justice is better than injustice, and truth than falsehood? I think not.

As regards any object of external nature, as a flower or a tree,—are you any more sure that it really exists, as to your senses it seems to, than you are that over the tree and over all else you see, and over your own life, there is a Power higher than the tree, and higher than yourself, from which, somehow, the tree and yourself came,—a Power and Wisdom that can be trusted—which you have learned by all the experience of your life can be trusted? I think not.

Men talk strangely, sometimes, about the physical world—the world of external nature—being certain, and the internal world of the mind and the spirit, being uncertain,—as if the distant could be more certain than the near—as if knowledge of England, France, Germany, Europe—foreign, far away lands —could be more reliable than knowledge of our own country wherein we live. For, do we not know, the things of external nature—trees, grass, houses, hills, other persons, animals, skies—are really our souls' foreign lands, the lands which the mind reaches by journeying away to a distance? The *own country* of us all, the land in which we habitually dwell,

is the internal world of our own thoughts, our own feeling, our own desires, aspirations, hopes, fears, memories, longings, loves, imaginations, emotions. Shall we say that our knowledge of this near, familiar land is uncertain, untrustworthy? and to get knowledge that we can rely on we must travel away from home, sailing out from port of eye and ear, over oceans of air and mysterious spaces we do not understand, to the foreign land of objective things—physical, external nature—stone, tree, river, sky?

No, there is nothing so near to us as ourselves. There is nothing we so immediately and certainly know as ourselves. Our deepest knowledge is experience, and not even that experience, either, that comes to us from without, indirectly and roundabout by way of the senses, but deepest of all is that immediate, internal experience, which is of the mind, the heart, the conscience, the moral and spiritual nature, upon which true religion ever builds.

"The things which are seen are temporal, but the things that are not seen are eternal."

One of the striking things about the preaching of Jesus when he was on the earth was his constant talk about what he called "the kingdom of God", or "the kingdom of heaven". He represented his constant desire, his great aim, as being to establish that kingdom, to build it up among men. He taught his disciples to pray, "Our Father who art in heaven, hallowed be thy name, . . . *thy kingdom come*". He pronounced blessings upon the humble and lowly in spirit, and those who were persecuted for righteousness' sake, saying, "Yours is the kingdom of heaven". When men desired to know what that kingdom was, he represented it as the reign of truth and love, of peace and good-will, on the earth. And when asked further about it, he said, "the kingdom of heaven is within you."

Now, what did the ordinary hearers of Jesus, those who saw only superficially, think about this talk? Undoubtedly they thought it nonsense. The "kingdom of heaven" to them was probably nothing but a fancy, a hallucination of the brain of the Nazarene. As for them, they preferred solid, enduring things, not dreams and moonshine.

A kingdom! Herod had a kingdom that was real; for could they not see the swords and spears that supported it. Kings in other nations round about had kingdoms that were substantial; for were they not guarded by powerful armies? Especially was the empire of world-commanding Rome solid. But this kingdom that this religious enthusiast declaimed about, which consisted simply of ideas, principles, truths, sentiments, and that was declared to be within the mind and heart—let him go and preach it to silly women! Were they not men with too much shrewdness and judgment to be caught with such chaff? And yet, now that nigh 2,000 years have gone, how stands the case? Which do we see to have been right, the prophet of religion, who proclaimed a kingdom of the soul, or they who could see nothing strong or enduring, or worthy of regard, but that which appealed to the eye and the ear, and the physical senses of men? Alas! in a few brief years every vestige of Herod's kingdom was gone. Rome stood longer, but in spite of her unparalleled strength, she too fell. And all these eighteen centuries since the prophet's voice was heard, have been full of the noise of toppling thrones and the wrecks of kingdoms, empires, dynasties. But how about that kingdom of the spirit of which Jesus spoke? Has it faded or failed? Not so. Steadily has it strengthened; century by century has its dominion widened; never was it so powerful, and never were its foundations so firm as to-day. Amidst a world of change it has proved the one enduring reality.

> "In vain the surge's angry shock,
> In vain the drifting sands;
> Unharmed upon the Eternal Rock,
> The Eternal Kingdom stands."

Truly, indeed, the things that are seen are temporal; the things that are not seen are eternal. Verily, the solid things are not those which we hear and see and taste and handle. The solid

things are those of the soul. Religion builds upon what cannot be shaken, because she builds upon what is deepest in the nature of man.

And this, too, is why she can supply man's deep and permanent needs, as nothing else can.

What are the deepest and most permanent needs of man as he journeys through the land of earth? Of course, he must have food to eat and water to drink by the way, and clothing and shelter to protect him from the cold. These are essential, for without these he dies. But these alone, and everything else on the plane with these, satisfy the wants of only the brute beast in him. Is he only a brute beast? Has he no wants other than the ox or the tiger? Ah, there is a higher side to his nature which has its needs as deep and imperative as those of his body. He was made to think, and feel, and hope, and love, and will, and pray; to cherish truth, to obey reason, to champion right; to care for his fellow-men, to help every good cause; to abhor evil, to spurn wrong; to aspire after that which is above him, to love nature, to walk joyfully and holily through the world, to keep his heart full of patience and trust to the end, and when the evening of his life's day comes,

> "Approach his grave
> Like one who wraps the drapery of his couch
> About him and lies down to pleasant dreams."

But where is he to get help to do all this? Yet his need for all this is quite as great as his need for food or drink or shelter for his body. For what could compensate if he should feed the animal in him and let the angel starve?

To be sure, in this world of so sore poverty and physical want and physical suffering, it is a great problem how to supply adequately the bodily needs of the poor. The importance of this should not be overlooked. And yet the larger, deeper, graver problem is how to supply the spiritual wants of both poor and rich. For, oh! how much ignorance, fear, sorrow, disappointment, pain, heartbreak, despair, sin, lust, greed, cruelty, pride, profanity, hate, misery and evil in ten thousand forms is to be seen all up and down the world, among rich and poor alike! And where is this spiritual want and misery to find relief?

When man is hungry with that hunger which is of the soul, and which physical bread only mocks; when he thirsts with a thirst which the things of sense cannot quench or touch; when he is tired, so that no bed can rest him, weary in mind and heart, tired of life itself; when hope fails; when strength is gone; when courage departs; when the currents of human friendship and love freeze; when sorrow and disappointment fall upon him and break his heart; when bereavement and death stand coldly, bitterly in his path and must be met; and saddest and most terrible of all, when temptations to evil roll over him like billows and sweep him under; and when sin, like a body of death, fastens itself on him, dragging him down, down, with resolves broken, desire baffled, will enfeebled, down, down—then, *then* where is help to be found? In what direction, in such deep needs as these, may we look for light or hope?

There is no direction but one; in all the world's ten thousand years of search for help in these her experiences of mightiest need, no at all adequate resource but one has ever been discovered. What is that? I need tell none of you who have thought, none of you who have observed, none of you who have read history, none of you who have hearts—that resource is religion—the personal experience of religion in the soul—the conscious, purposeful, earnest opening of the soul's doors to the incoming of the spirit of God, the power of God, the peace of God, the love of God, the life of God. The tides of life from above once set flowing through a man, then, but only then, there is hope for any human soul. And that is the reason why religion, particularly the Christian religion, of God's Fatherhood and everlasting and unfailing Love to all his children, has been able to reach, quicken, ennoble, sanctify, transform, save men in every condition of life, among all classes, rich and poor, bond and free, high and low, learned and un-

learned, kings and peasants—transforming sorrow into joy, disappointment into hope, weakness into strength, fear into courage, hate into love, selfishness and pride into generosity and self-forgetfulness, ill-doing into well-doing, oaths and curses into blessings and thanksgiving and songs of trust.

Do not misunderstand me. There are other influences in this world besides religion that have elevating, ennobling, saving power. I would not undervalue or make light of these. Among the more important of such influences are doubtless education, homes, association with the good—and in their way, science, philosophy, laws, physical environment. All these should be employed and made the most of, and some of them are exceedingly important. And yet it is no disparagement to any of these to say that, as an agency for bringing hope to the despairing, comfort to the sad, courage to the faltering, succor to the tempted, strength to the weak, patience in trial, light in bereavement, calmness in the presence of death, and above all moral and spiritual regeneration to men dead in indifference and sin, none of them have a tithe of the power of religion. As a practical reformatory influence in society, as a begetter of moral power, as an inspiration to men to live for the highest things, religion has been, at least through all Christian history, is now, and probably always will be, without a rival, without the possibility of a rival—something alone, unique, incomparable, truly divine—divine because the point at which man consciously lays hold of a strength higher than his own; divine because the point at which the divine life flows consciously into his life.

You see, then, what I mean by religion as an experience.

It is not too much to say that there is nothing in human life so deep, so holy, so dear, or that lifts one up to such lordships, superiorities, freedoms, as religion, when it once becomes a real experience of the soul.

Nor is religion as an experience restricted to any class of persons, or to any age or time. It has come in the past, and is coming still, to untold millions of all classes,—kings, beggars; the lordliest, the lowliest; great minds like Jesus, Paul, Augustine, Luther, Milton, Cromwell, Newton; the manual toiler; the lonely woman in her garret; the sailor on the sea; the prodigal son squandering his substance in riotous living; the old man tottering above the grave; the little child in its sorrow.

And it waits to reveal itself to you and to me.

We none of us know much about our future. God kindly hangs a veil before our eyes. But this much we most surely know, the future of each of us will be full of deep heart-needs, which must be supplied from some source higher than ourselves.

We shall all our lives have work to do that will not be easy—that will tend ever to sink into mere drudgery and slavery. What can prevent it? What can give us songs in our toil? Nothing so certainly—this is the testimony of the ages—nothing so certainly as the acceptance of our tasks as from God, to be done for him, not only as a part of his plan of things, but under his eye, and in the light of his smile if done well.

We shall all, a thousand times over in the years that are coming, be pressed hard by temptation—temptation to hold lightly by our integrity; to stoop somewhat below high honor; to suppress the truth when we ought bravely to speak it out; to vary from the line of strict honesty in business; to be selfish when we ought to be generous; to ask what is easy, or popular, or expedient, when we ought to think only of what is right; to yield weak and slavish obedience to our appetites or passions instead of keeping our lower natures in subjection to our higher. What can help us in these crisis times of life? What can give us strength to stand on our feet and be men—yielding obedience ever to conscience as our king? There is no such help as religion. The soul that has once definitely committed itself to the religious life, that has opened itself to religion as an experience, that has learned to identify the voice of conscience with the

voice of God, is armed against temptation in all its forms as no other can possibly be. Consciously in alliance with a power higher than his own, by a subtle law that higher power flows into his life.

So, too, as we travel on across the years we must all expect to meet disappointments, discouragements, failure of plans, dashing to pieces of cherished expectations; such is the human lot. How are we going to be able to bear up under these? The danger is that as a result of them we may loose hope, courage, incentive, interest in life. What can save us? Nothing can so effectually save us as a noble, religious faith, which looks beyond seemings to realities, beyond temporal things to eternal, and sees that in the soul itself lies all enduring good; so that even if riches take to themselves wings and fly away, and earthly prospects fail, and disappointments in matters of worldly interest or ambition come, the real ends of our existence are not affected; still, the soul, strong in the life of God and confident of an immortal destiny, rises serene above all these temporary clouds of earth, its hope undimmed, its courage undaunted.

Nor is anything less to be said as to the practical value of religion in the sorrows and anxieties connected with that deepest of all mysteries, death. It does not take a long experience in this world to teach us all that we are in a land whose green soil on every side breaks with startling ease into graves. The sunniest faces of to-day, to-morrow are wet with tears of sorrow for loved ones gone to return no more. And the end for ourselves, we know is only just a little way on down the road.

What can help us in all this? Man in all his experience on the earth has found no such help, in the nature of things there can be no such help, as the calm, strong faith in the soul, that Wisdom and Goodness are at the heart of this universe,—that we and all our loved ones for life and for death are in the hands of One who cannot do wrong and will not be unkind.

Thus it is that religion as an experience comes to us, not like so many others of earth's helpers, to offer us its aid only in hours of sunshine, and when all goes well. Rather does it proffer its help most urgently and generously when other resources fail. Indeed, there is no time of deepest, sorest need in life, when it is not at hand for us if we will have it.

"From the cradle to the grave,
It comes to save!
From the world's temptations,
From tribulations,
From that fierce anguish
Wherein we languish,
From that torpor deep
Wherein we lie asleep,
Heavy as death, cold as the grave,
It comes to save.

From the ingrained fashion
Of this earthly nature
That mars God's creature;
From grief that is but passion,
From mirth that is but feigning,
From tears that bring no healing,
From wild and weak complaining,
God's own strength revealing,
It comes to save.

From doubt where all is double,
Where wise men are not strong,
Where comfort turns to trouble,
Where just men suffer wrong;
Where sorrow treads on joy,
Where sweet things soonest cloy,
Where faiths are built on dust,
Where love is half mistrust,
Hungry and barren and sharp as the sea,
It comes to set us free.

Oh! where its voice doth come,
There all doubts are dumb,
There all words are mild,
All strifes are reconciled,
All pains beguiled.
There light doth bring no blindness,
Love no unkindness;
Knowledge no ruin,
Fear no undoing.
From the cradle to the grave
It comes to save."

How? How, in these deep needs of life, does religion as experience come to us to set us free and to save us? In the only way possible. By digging deeper and filling more full the fountains of life within us. By opening up anew the connection between our lives and the infinite life of God.

Rev. John H. Heywood's interesting and timely pamphlet on Mr. Dall and his work in India, noticed on another page, can be obtained from George H. Ellis, 141 Franklin street, Boston. Price fifteen cents.

OUR MISSIONARY IN INDIA.

Far away in the heart of the East,
Where the sun burns deep in the sand,
And the world with its tumult has ceased,
He toiled at his Master's command.

For he loved that Hindu race,
With its ages of torpor and pain;
With the dark and pensive face,
And the dreamy, delicate brain.

He thought of his home in the West,
And this Indian mother who bore
The nations of men on her breast,
And taught them her mystical lore.

We prattled in Aryan youth,
And learned on her wonderful age,
And should we not give back the truth,
The gain of our manhood and age?

And so he sat patiently down,
While around him the little ones stood;
He thought not of fame or renown,
But only to show them the good.

He wandered in quiet commune,
With the priest and the Brahmo apart,
Till gently he brought them in tune,
With the Christ whom he held in his heart.

When the days grew sultry and hot,
The wild Himalayas he trod,
And there in the loneliest spot,
Like Moses he talked with his God.

And then he sank down by the way,
The promised land in his sight,
And, called by his Maker away,
He passed to the kingdom of light.

He calls from his blest Paradise,
Oh, church of my hope and my joy,
Will not some dear brother arise
And take up my blessed employ?

MARTHA PERRY LOWE.

CHARLES H. A. DALL.

A beautiful memorial of this devoted servant of the truth, and friend of us all, has been prepared by Rev. John H. Heywood, of Melrose, Mass. The book is entitled, "Our Indian Mission and Our First Missionary," and is published by George H. Ellis, Boston. The many friends of Mr. Dall owe their thanks to Mr. Heywood for this labor of love. It contains two portraits of Mr. Dall, one taken not far from the present time, and the other copied from a youthful picture.

The memorial leads us through Mr. Dall's early experiences as a student in the Boston Latin school—where "in Latin, Greek and mathematics he had no superior"—and afterwards at Cambridge college, and in the Divinity school. It then takes up his charity work at St. Louis and gives us a valuable letter from Dr. Eliot. Ill health continually thwarted him after his ordination, and he went to Europe in an exhausted condition in 1841. His ministry to the poor in Baltimore and in Portsmouth, N. H., on his return, and his arduous work as a pastor in the parishes of Needham, West Newton, and Toronto, successively, are touched upon, and then we have the earnest appeal of Rev. Charles T. Brooks, in regard to a mission to India, he having seen with his own eyes the opening for such a work. Mr. Dall's heart leaped at the idea. He set sail for the East, but was so exhausted by illness on the voyage, that he was borne on shore in a litter at the end. "Thus began, in weakness," as Mr. Heywood says, "our brother's mission". He had, we should have said, received a regular commission from the American Unitarian Association, and a God-speed from Dr. Miles, the secretary, while his friend, Mr. James Hayward, gave to the association his generous legacy for foreign missions, called the Hayward Fund. We have next the story of Mr. Dall's noble work, his devotion to the young, his enthusiasm and fine tact with the educated, his industry as shown in his little tracts, his correspondence with the Calcutta journals, and the testimonials from the editors of these papers, and lastly the touching accounts of his death, the honor paid to his memory, and the tears that fell upon his grave. The memorial closes with a little poem written by Mr. Dall, called "The Southern Cross." Shall this Hayward Fund wait long for another worker?

ILLUSTRATIONS OF UNITARIANISM.

"MY LORD, AND MY GOD!"

A friend, who has recently joined a Unitarian congregation, writes me: "I go with you in all things, and yet passages come to me from time to time which perplex. To-day I am thinking of 'doubting Thomas', who would not believe until he could see, and when granted this, exclaimed, 'My Lord, and

my God!' (John xx. 29.) What did he mean by this expression?"

Perhaps the answer which I wrote to him may help some others. I wrote:

"Believing it to be perfectly clear, on general grounds, that the disciples had no idea of Jesus being other than the man Jesus whom they had seen come from Nazareth, and with whom they had lived awhile, I could not feel much difficulty about any single expression such as that you refer to. I regard it simply as an expression of extreme wonder and amazement at being convinced of that which he had doubted, which was simply whether this person, whom his fellow-disciples told him they had seen, was really the Master (or Lord—the equivalent) he had known before. As the very commonest exclamation of surprise in *all* languages is, 'My God!' I do not think anything can be founded upon it, anyway. And though the way in which it comes in is different rather from the usual way in an exclamation, still that is not so great a strain on the natural meaning as to suppose that Thomas, who the moment before had been doubting even the resurrection of Jesus, should now have arrived at a conviction of his Deity!

"Perhaps the best thing in such perplexities is to let the whole matter of what exactly was Christ's relation to God, and the 'how' of that deep divineness which we all alike feel, rest, and not think specially about it. No church has ever satisfactorily settled it. Unitarians do not profess to do. We lay the stress, where Christ laid it, upon *following* him (not worshiping him), upon believing him in his own teachings (which were all about *life*), not upon this or that belief about him. Resting so, let the gospels come quietly in with their own general impression of what he was. For myself, I find myself more and more impressed with the wonderful divineness of Christ's spirit, and yet, always, as something which he encourages us all to strive and pray for, something possible to all God's children, and which in no sense changed him into God."

BROOKE HERFORD.

"THE FELLOWSHIP OF THE SAINTS."

If any one is concerned lest imperceptibly the glorious liberty and breadth of our fellowship should be disallowed, let him attend to what must be the only real fellowship in religion, the fellowship of the saints. We can afford to let every other kind than this alone. Other kinds will care for and regulate themselves. Whether we are attracting the unbeliever, it is not ours to say; but it is imperative for us to say, Are we ourselves attracted by the great believers and the great worshipers of the world? For it is here and not there that we shall be judged. There will be no gain in counting among our number and embracing in our fellowship the whole army of the unchurched unless they join us to give effect to the fellowship of the saints. It is vastly more important to make good our relationship with Augustine and à Kempis, and prove our affiliation with Paul and Jesus, than with the most illustrious dissenters and unbelievers of modern times.

It has been made to appear that our church might look for a positive addition of strength and a heightened virtue if we could 'fellowship' with those who called themselves "Free Religionists", or of the "Ethical Movement", and a certain notorious lecturer and freethinker is named as the immediate end of our striving. Now, let no one be afraid or troubled because bad names are used. If the name "conservative" is used for one who resents such a proposed fellowship, it can only show that the user has failed to grasp the notion of the morality of words. Such a proposed fellowship is vicious, because it proceeds from ignorance of what a *church* is, and what it sets before it to do. What gain if the church win the whole world and lose her own soul? If fellowship is only coarse quantity, a mere problem of addition, then the church does gain the world and lose her own soul.

But shall we shut out those most in need of us? asks one. With shutting out we have nothing to do, save the danger of shutting ourselves out of the most precious faith of life. The church has nothing to do with un-

belief as unbelief; its duty is to show forth belief; whoever wants to believe is prayed to come. In order to fulfill her mission the church must dwell on the things that make her life, and not on the things that make up the life of those who reject her faith, and she must emphasize and reiterate her profound obligation to those who are the saints, those who have lived very close to God, those who are able to give the bread of life. By coquetting with unbelief, by making it appear even for the moment that belief and unbelief are at bottom the same, and that to doubt is rather a fine and brave and knowing thing, we do really stab the church's heart and increase the work of making the thought of God prevail. By such supposititious fellowship we not only drive the unbelievers away, but we also harden the heart of doubt, for we make out that it is admirable, or at least we implicitly commend it.

But if we looked not to gaining the whole world, but to the soul, to see that it be able to do its work of righteousness; if we said nothing about the fellowship with the infidel, but dwelled continually on the fellowship of the saints; if we kept before us how admirable was Paul, how perfect the devoutness and worship of Jesus; if we made a friend of all those who have prayed, sung hymns of the spirit, lived nearer and nearer to God every day, would it not be true here also that "seek ye first the kingdom of God and his righteousness and all these things shall be added unto you"? JOHN TUNIS.

UNITARIANISM IN HUNGARY.

II. UNITARIANISM DECLARED.

In Hungary, Unitarianism was oppressed from the very beginning of its history. Even Protestantism had a great many drawbacks, for King Ferdinand was a Catholic and favored that religion. It was quite the contrary in Transylvania. The discussions about the Lord's supper, which were at their height in 1562, ended with the victory of the Calvinists, whose church got acknowledged in 1564 as a legal church in the country. At the head of these movements a middle-aged Hungarian of Saxon birth attracts our attention. He seems to know more about the questions under discussion than all of the rest put together, while his voice of thunder silences them all. He has not been unknown before, but his new step, that of changing the Lutheran Episcopal chair which he has held for an ordinary Calvinist minister's pulpit, amazes everybody. He did as it seemed to him right, his motto being to follow always the truth in whatever form it presented itself. This extraordinary man was Francis David (or Davidis, as he usually writes his name in his Latin works). Mostly through his influence the Calvinistic conception of the Lord's supper was adopted, thus dividing the Protestants into two sects forever. It was a pity that separation could not have been avoided, because the agreement at that time was much greater than the difference.

While these things were taking place, the foreshadowings of far greater changes were already noticeable. An Italian refugee, famous for his medical knowledge and for his talents as a theologian, had just come from Poland to Transylvania with the royal family. The young king, John Sigismund, favored him so much that, although he spent but two years in the country, the king sent him as his representative to a synod, giving him directions to act according to his own pleasure. This man was George Blandrata (or Biandrata). He was a heretic, as Servetus and Stancaro had been heretics. But Servetus had been sentenced to death, Stancaro had been expelled from Hungary, and their example warned Biandrata to be as moderate as possible. It was not necessary for him to be rash, for the minds of a respectable minority were already prepared for the new ideas of the Italian Unitarians.

At the synod which was held in the town of Engel the Calvinists got the right to elect a bishop of their own, and their election fell upon Francis David. Francis David accepted the appointment, not knowing that his friends, who had proved themselves so liberal in the

questions relating to the body of Christ (holding that Christ's body was not really present in the bread), would not be able to follow him when the question should arise about Christ's person. And, indeed, the first disputation was not ended before the second and still more important one began. We have already seen the fate of the heretic Aran in Hungary (see article I). It must be noticed that the works of Servetus and Stancaro were read far and wide in Hungary and Transylvania. Francis David was familiarly acquainted with them. Indeed, in a sermon which he preached in 1566, in the king's chapel, he openly said this: "It is therefore evident that this doctrine was begun two hundred and thirty years after the birth of Christ, for before this there is nothing heard either of the body or of the person; but as the Greek philosopher Tertullian happened to join the congregation at this time, then they discovered these words." He further said: "He who denies the true faith and divides Christ into two, man, and not man but God, he is a deceiver. How simple is the teaching of the disciples; they always preach of the one almighty God. Jesus taught his disciples to pray in this way, 'Our Father who art in heaven!' Again, he said, 'This is the life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.' How simple and true is this, and how easy to understand!"

GEORGE BOROS.

MAN'S KNOWLEDGE OF GOD.*

Is there a God? Can man know him? How? World old questions these. The history of the upward striving of the race has been the history of men's "feeling after God if haply they might find him".

In an admirable volume, written in a style so simple as to come within the comprehension of the child, and yet so sincere and so strong as to hold and carry with it the intellect and heart of the man, Rev. R. A. Armstrong has treated of the subject which stands at the head of this article. Mr. Armstrong writes (to quote his own words) "not as a champion of theism, but simply as an individual believer in God, hoping to help a few others by as clear a presentation as I can make of my own consciousness, and as true a record as I can give of my own experience."

The nine chapters of the book treat respectively of The Soul, Whence? What? The Witness of the Understanding. The Witness of Conscience. The Witness of the Spirit. The Witness through Prayer. The Causes of Doubt. The Limits of Knowledge. The Place of the Prophet. A Last Word.

We have seen no work bearing upon the subject of Man's Knowledge of God which seems to us more admirable as a manual for use in young people's religious study classes and older Sunday-school classes. Indeed we are inclined to think no better work could be done in many of our churches that have no evening services than for all, old and young, to resolve themselves into a religious study-class for nine consecutive Sunday evenings, to read aloud and candidly, thoughtfully discuss the nine chapters of Mr. Armstrong's book.

We cannot refrain from quoting a few sentences from the last chapter which contains the conclusion of the whole matter.

Those readers who have read the preceding pages will perhaps have discovered that, in discussing man's Knowledge of God, I have discussed all that seems to me fundamental in religion. This sense of the Divine Presence and this conscious communion with God seems to me to be the sum and substance of all the highest and purest religion, and of Christian religion in particular. Such seems to me to be exactly the religion which Jesus taught, and just what he longed that all the world should feel. And so all the great words of Christian doctrine, around which the warfare of the churches has raged, seem to me to fall into their true place at once as they are related to this one supreme faith. Salvation, for example, I take to be simply the winning a human soul into this happy and beautiful Knowledge of God. Heaven, I take to be such a life as they enjoy in whom this knowledge is fullest and deepest; Hell,

* *Man's Knowledge of God.* By Richard Acland Armstrong, B. A., London, Eng. Simpkins Marshall & Co., Hall Court, E. C. Can be ordered from A. U. A. rooms, 25 Beacon street, Boston, Mass. Price 35 cents.

the life of those who stand in outer darkness, rebels against conscience and unblessed by any divine communion. Forgiveness is the passing away of the clouds that hide God from the heart. Faith, by which we are saved, indeed, is loyalty to the utterances of the divine voice in the soul. Revelation is the unveiling of the Knowledge of God to those who were blind to it. * * * We have seen how easily the blessed Knowledge of God may be destroyed in us. We have with God's help, to save ourselves by strenuous, steadfast, prayerful living.

UNIVERSALISTS AND UNITARIANS.

An experience of over half a century in the Christian ministry has led me to note with sorrow the many divisions and subdivisions among those who claim to be the followers of Christ. True, Unitarians cannot unite with Trinitarians, nor can those who believe in the triumph of good over evil unite with those who believe in endless sin and sorrow. But Unitarians and Universalists *can* unite much more than they do. Although I am not in formal fellowship with the Unitarian Church I feel an interest in all that pertains to its prosperity. And why should I not pray for its success, since we are essentially one in faith, hope and charity, as the following extracts will show.

When I was settled as pastor of the Universalist Church in Baltimore many years ago, the Rev. George W. Burnap, pastor of the Unitarian Church in that city, wrote me thus:

"The Unitarian and Universalist denominations are laboring essentially in the same cause, endeavoring to vindicate the character of God and promote a more rational interpretation of the Scriptures. The principal difference is that one lays greater stress on one and the other on another point of a common faith."

The only difference was this, Dr. Burnap was a Unitarian Universalist, and I was a Universalist Unitarian. Why, then, should we not fellowship each other? Why not live and labor together in the interests of the faith and hope we both cherished?

In the *North American Review* for March, 1886, the eminent Unitarian, Rev. Edward Everett Hale, speaks in the same spirit and hope as did Dr. Burnap. His words are these:

"There is no distinction, excepting those of history and organization, between the Unitarian and the Universalist Churches of America. * * The two churches now, with different national organizations, stand as I suppose for just the same ideas."

Why, then, have two organizations when much more good could be accomplished with only one?

The pastor of one of the largest Universalist churches speaks to me as follows in a private letter:

"I thank you very much for your suggestion in our church papers that there should be a closer union between the Unitarians and the Universalist denominations. This is a move in the right direction and I am glad to see you write about it."

If my friend should see this paper, I trust he will feel moved to use his pen in the same good work.

Rev. R. O. Williams, one of the ablest writers in the Universalist denomination, gives expression to his views in the *Gospel Banner* in the following words:

"The American Unitarian Association recognizes God as a personal divinity; receives Jesus as a divine man who lived, taught and suffered on earth, and also adopts the doctrine of a future life. With this branch of the Unitarian Church we are at least in very fair if not in entire accord, and there seems no good reason why a cordial union of fellowship may not take place."

Since, then, the two denominations are one in "faith, hope and charity", why can we not unite in the formation of one grand Christian church—the catholic church of America—and thus show to the narrow-minded sectarians "how good and how pleasant it is for brethren to dwell together in unity"?

JAMES SHRIGLEY.

PHILADELPHIA.

To the above, so far as it urges unity of spirit, denominational fellowship (as pulpit exchanges, union services, etc.), and co-operation in good works in all practicable ways between Unitarian and Universalist ministers and churches, we give cordial and earnest assent. All this we believe in. We are sure it would be for the advancement of the truths and principles which we hold so largely in common, if there could be much closer relations between the two denominations. This we desire to do all we can to promote. We doubt, however, the practical wisdom, at present at least, of going further than that, and attempting to merge the two denominations into one. This may come in time; we believe it will. But if so, it must be slowly,

and by natural processes, and cannot be much hastened. So it seems to us. —[EDS. UNITARIAN.]

WOMAN'S WORK.

The Twentieth Annual Report of the Unitarian Mission School, of New York city, for 1885–6, is before us. From it we learn that the number of pupils reached during the year was 461; that aside from the instruction in plain "overhand" sewing, given in the infant room, and instruction in various other stitches, given in the "model-room," there were made by the intermediate classes and advanced sewers 455 garments, which were given to the makers, and 41 garments and a quantity of patchwork, which were sent as a contribution to the Children's Aid Society of New York city. We should be glad, did space permit, to quote the paragraphs of the report—all too brief—which tell of the spring festival, with its prizes for good sewing and punctual attendance; the Christmas-tide, with its Santa Claus and general good time; the library as a source of pleasure and profit to the children, and the penny savings bank system, introduced in February, 1884, and continuing in active and successful operation. The president is Mrs. Rev. Theo. C. Williams, and the board of management consists of the president and twenty other ladies.

The Third Biennial Report of the Women's Auxiliary Conference, with the circular letter of the president, Mrs. J. W. Andrews, is at hand, and tells a very encouraging story of how much good work can be done in quiet ways by women associated together for a common purpose. Twenty thousand dollars is the summing up of the money collected by the Auxiliary Conference and paid into the treasury of the A. U. A. during the six years of its existence; this exclusive of money collected by the various branches for special objects. What has been accomplished with this $20,000 has been very modestly told in the three admirable biennial reports of the treasurer, Miss Flora L. Close, in her statistics of disbursements. But the raising and disbursing of money represents only one department of the conference activities. The friendly relations established between different churches through correspondence; the distribution of Unitarian literature through the Post-office Mission; the helpful personal relations which have so often grown out of this Post-office Mission work, and the awakened interest in the study and discussion of our denominational religious literature are some of the other good fruits of the W. A. C., which the secretary, Mrs. George W. Thacher, emphasizes in her report.

Among the things waiting to be done in the coming year, assisting the Indian School in Montana, our denominational school at Greenfield, Mass. (the Prospect Hill school), and the students needing help at Meadville, seem to the present writer specially interesting and worthy our doing.

We gave in a recent issue a brief account of the juvenile society, the "Helping Hands" of the Church of the Messiah, Louisville, Ky. This society gave a Longfellow Christmas fair and entertainment, from which they realized $310.60. Of this sum $100 have been given for repairs on the church, and $100 for the current expenses and library of the Sunday school. The Longfellow entertainment consisted of a dramatized representation of "Miles Standish". Such "Helping Hands" would not come amiss in any of our churches.

The last monthly meeting of the Suffolk branches of the Women's Auxiliary Conference was held at the rooms of the American Unitarian Association on January 3, 1887. Seven church branches were represented, and encouraging reports were made by each of their work during the past month. Among the members was that of the First Religious Society, Roxbury (Rev. Mr. de Normandie's), which met with the Suffolk branches for the first time, although for more than a year past it has done active and helpful work. By means of a special fund which it hopes soon to secure, the branch at the Church of the Disciples will print several of Mr. Clarke's sermons, which will be distributed by its book committee among those who are unable to procure reading for themselves. A fair will be held during February at the residence of one of the ladies connected with the Auxiliary, in aid of the Crow Indian agency in Montana. It is hoped that a large addition to the much needed money for the Indian work may be raised in this way.

An error occurred in our mention last month of the Cincinnati Post-office Mission Work. That work is now being carried on by

the following committee: Mrs. Mary P. W. Smith, Mrs. Virginia Sampson, Miss Fannie Field, Mrs. S. E. Owens, Mrs. Mary Russell, Miss Belle Fithian. Two of these ladies assist the president in the correspondence, two attend to the mailing, while Miss Fithian has charge of the loan library and tract-table. All correspondence should be addressed to the President of the Cincinnati Branch of the Women's Auxiliary Conference, Mrs. Mary P. W. Smith, Ridgeway Avenue, Cincinnati.

E. R. S.

VOLUNTEERS WANTED.

Different parties at the East write me that they can collect and ship West boxes or barrels of literary, scientific, home, agricultural, and youths' papers and magazines, not political and not technically religious, but all wholesome reading. I think that in our cities, villages and country neighborhoods there are large numbers to whom this reading would be a real help. Volunteers are needed who are willing to receive consignments of such literature, and to distribute it among any people who are in need of it, especially to distribute it among families where there are children and young persons who are destitute of books and papers. Those who send the literature will prepay the freight. Any persons willing to volunteer for this work are requested to send me their address, and I will put them in communication with the senders.

O. CLUTE.

IAWA CITY, Iowa.

LITERARY NOTES.

James K. Hosmer's "Story of the Jews", has been re-published in England.

Especially noticeable in the contents of the February *Atlantic* are poems by Whittier and Lowell, an article on the "Federal Convention", by John Fiske, and extended reviews of Lowell's new volume of "Addresses," "Recent Novels by Women", and "Recent Historians of the Co-operative Plan".

Charles Dudley Warner says of the weekly paper printed in the Elmira reformatory prison: "It is about the only thoroughly clean family paper that I know of; certainly there are few journals published outside that are fit to circulate inside this prison. It needs a good world to stand some of our newspapers; a prison cannot."

The British and Foreign Unitarian Association are arranging to publish the controversial lectures delivered by the late Rev. Charles Wicksteed, B.A., in the exercise of his ministry at large. The volume will be ready shortly, and will be published at two shillings. Orders may be sent to the Rev. H. Iverson, Essex Hall, Essex street, Strand, London, Eng.

Lend a Hand for January comes to us with a new cover, and its two poor distressed sailors up aloft, whom we have been pitying so all the year, gone. But the quality of the magazine remains the same; none of its vigor has departed with the sailors. The stories by Mr. Hale and Miss Abbot continue. These are papers on aspects of the temperance question and the Indian question, and descriptions of the Royal Victoria Hall, and of the Fruit and Flower mission of Fall River.

We said last month that the Pacific Coast Conference was about to begin the issue of a series of tracts for special use in that region. The first of the number, entitled "The Relation of Evolution to Religious Thought," by Professor Joseph Le Conte, of the University of California, is received. It is an excellent treatment of the subject named, and might to advantage be widely used. The price is ten cents each, or $5 per hundred. Post-office Mission committees will be supplied for $2.50 per hundred. Address Rev. C. W. Wendte, Oakland, Cal.

"Religion its Own Evidence," is the title of a tract by Rev. George Batchelor, just published by the American Unitarian Association. It is a terse, and yet not dry, statement of the deepest ground of religious belief, in actual human experinence. It will be found very useful to those who have become skeptical about the reality of religion, and we recommend it to the notice of our Post-office Mission. The American Unitarian Association supply this, like all the tracts, freely on application.

"Essays," by James Vila Blake, Chicago: Charles H. Kerr & Co. Pp. 216. Price, $1.00. The essays in this book are thirty in number, treating such subjects as "Choice," "Faculty," "Public Education," "Happiness and Time," "Luck," "Praising," "Censure," "Flattery," "Judgment of Others," "Immortal Life," "Conscience," "Superiority." The thought is vigorous, the range of illustration unusually wide, the style crisp and terse, with a spice of quaintness running through it all which to many will be particularly attractive. Indeed, as one reads these bright and well-stored pages, he can easily imagine that Jeremy Taylor or Thomas Fuller has come to life again in our modern days to present us nineteenth century thought in the picturesque style of those old master essayists of the seventeenth.

Sunday-school workers will be glad to know that the Unitarian Sunday-school Society has published two excellent, new, small hand-maps of Palestine—one of the land before the captivity, the other at the time of Christ. They are designed for class use. Prices ten and five cents each. No. 2 of the society's "Lives and Deeds" lesson manual, entitled "Hebrew Prophets and Kings," by Rev. Henry G. Spaulding, is now ready. Price twenty cents.

Rev. W. H. Lyon has just prepared a four-page card of Scripture texts and lessons, to accompany Mr. Winkley's valuable manual entitled "A Practical Question Book." No better text-book can be found for those who would combine a practical study of piety and morality with the reading of Bible passages. Price five cents.

"Joe's Boys," Louisa M. Alcott's last work, is a sequel to her "Little Men," and takes up the "boys" where they had been previously left, marrying and comfortably settling most of them. In chapter three, we suspect that the writer has described, under the name of Mrs. Joe, her own experience with autograph-seekers and celebrity-hunters—of which latter class one lady made the very modest request to be allowed to catch a grasshopper on her (Mrs. Joe's) lawn, to add to the collection she had gathered from the grounds of various famous persons. Mrs. Joe's talks to her boys, during their various home-visits, are very instructive lessons in morals to all young people, and there are so many different characters that each reader may find something applicable to him or her. The book will be pronounced by its young readers thoroughly interesting, though we do not think it quite the equal of some others which Miss Alcott has written.

The February *Century* publishes two articles on Father Taylor, by Dr. Bartol and Walt Whitman, with a full-page portrait. Whitman says: "I remember I felt the deepest impression from the old man's prayers, which invariably affected me to tears. Never, on any similar or other occasions, have I heard such impassioned pleading,—such human-harassing reproach (like Hamlet to his mother, in the closet)—such probing to the very depths of that latent conscience and remorse which probably lie somewhere in the background of every life, every soul. For when Father Taylor preached or prayed, the rhetoric and art, the mere words (which usually play such a big part), seemed altogether to disappear, and the live feeling advanced upon you and seized you with a power before unknown. Everybody felt this marvelous and awful influence. One young sailor, a Rhode Islander (who came every Sunday, and I got acquainted with, and talked to once or twice as we went away), told me, 'that must be the Holy Ghost we read of in the Testament'".

"Poverty Grass." A volume of short stories, by Lillie Chace Wyman, 16mo, $1.25, Boston: Houghton, Mifflin & Co. Eight stories of very homely, simple, commonplace people, such as might be found in almost any community, make up this little volume. The declared purpose of this book is "to make the fortunate ones of this world know the less happy ones well enough to sympathize with them," and to this end the reader is taken into the "homes and lives of persons who have to struggle against odds, and reach whatever growth they attain through difficulty." If there is much of weakness and folly and sometimes sin in these pictures of lowly life, there is also portrayed so much of simple duty doing, such brave self-sacrifice, such bitter struggle against temptation, in a word, so much unconscious heroism in the midst of most unpromising surroundings that we come away from the reading with a new sense of the dignity of human nature in and of itself, regardless of externals. The book will teach its readers to lend a hand of sympathy and helpfulness to those lower down than they in the social scale.

"The Faith that Makes Faithful." Eight sermons by William C. Gannett and Jenkin Lloyd Jones. Chicago: Charles H. Kerr & Co. Imitation parchment. Fifty cents. These are tender, earnest, heart-full, beautiful discourses. They are particularly strong in their deep human sympathy and their moral fervor. In these noble qualities it would be difficult to find sermons that rise higher. They are not so strong on the distinctly religious side—the side of faith in God and worship. And, therefore, notwithstanding their ethical fervor and high ethical intent, they fall somewhat short in ethical power. Men are not so effectually raised morally by being set to the task of tugging at themselves as by being led to lay hold of something higher than themselves. The human incentives to the noble life, are emphasized to their full in this volume, the divine are not. And in this it lacks as a presentation of that "faith which makes" *most* "faithful." Moreover, we cannot but feel a slight tendency, at least in the sermons of one of the authors, to apologize whenever he speaks of direct worship and personal relations to God, as if such talk were not quite manly. Still, taken all in all, the book is a good and helpful one, and one that we gladly welcome.

"Poems," by James Vila Blake, Chicago: Charles H. Kerr. Pp. 188. Price, $1,00. Many, who do not know Mr. Blake intimately, will be surprised to see from him so large a volume of poetry, and one filled with contents so fresh and varied as we have here. We had thought of him as a writer of religious poetry, hardly as one who had turned his verse to other themes. We still think him at his best in writing of religion. This volume, however, is devoted to subjects comparatively few of which are distinctively religious. A considerable number, and some of the best poems deal with nature. Some that are very tender and sweet, are poems of affection. Many different experiences of life and varying motions of the human heart find voices here. The poet's way of looking at things is his own. His style is his own. If the thought sometimes sinks to common place, and in one or two instances to very flat common place, and if prose is sometimes mistaken for poetry, ordinarily it is not so. For the most part the

thought seems to us good, often suggestive, sometimes noble, the form of the thought in the poet's mind generally picturesque, the versification varied and often happy. The best thing about the volume is its moral tone. One cannot read these poems without getting from them courage, hopefulness, health, a new sense of the beauty and grandeur of nature and the worth of human life.

"The Story of Archer Alexander. From Slavery to Freedom." By Wm. G. Eliot, D.D. Pp. 123. Boston: Cupples, Upham and Company. In the capitol grounds at Washington, D. C., there is a bronze group known as "Freedom's Memorial", and the title is true in a double sense. The group represents President Lincoln in the act of emancipating a negro slave, who kneels at his feet to receive the boon of freedom; and it was erected by money raised for the purpose by the freedmen. Both the figures which compose the group are historical and both are as true to life in face and figure as the artist could make them. The strong sad face of the martyr president all will recognize. The original of the kneeling figure was Archer Alexander, the last fugitive slave captured under civil law in Missouri. The story of this man's life is touchingly told by Dr. Wm. G. Eliot, of St. Louis, who himself extended to the fugitive a helping hand as he fled from threatened death because of having warned some Union soldiers that the timbers had been sawed in a bridge over which they were to pass. A beautiful character is that of Archer Alexander as it is depicted in the calm and simple story of Dr. Eliot. But the value of the book lies not chiefly in the character or the story, interesting as these may be. Its highest value consists in its being a contribution to the history of that stirring period in our national history which Harriet Martineau called the martyr age of America, and which we know as anti-slavery times. Slavery is a thing of the past, but the real history of the "divine institution" in America remains to be written, and this little book is a valuable contribution to it from an eye witness. It should find a place in public school, Sunday-school and home libraries.

PUBLICATIONS RECEIVED.

To Publishers.—*All books sent to the* Unitarian *will be promptly acknowledged under the head of "Publications Received", with statement of publisher's price, if known.*

Poverty Grass. By Lillie Chase Wyman. Boston and New York: Houghton, Mifflin & Co. Pp. 320. Price $1.25

The Faith that makes Faithful. Sermons, by William C. Gannett and Jenkin Lloyd Jones. Chicago: Charles H. Kerr & Co. Pp. 131. Paper. Price 50

Essays on the Views of Friends. By John Cornell. Philadelphia: Friends' Book Association.

Lives and Deeds, No. II. Hebrew Prophets and Kings. By Henry G. Spaulding. Boston: Unitarian Sunday-school Society. Pp. 110. Price 20

Memorials of the Rev. Charles Wicksteed, B. A. Edited by his son, Philip Henry Wicksteed. London: Williams & Norgate. Pp. 350. Price 6 shillings. May be obtained from the Sunday-school Association, Essex Hall, Strand, W. C.

The Golden Justice. By W. H. Bishop. Boston and New York: Houghton, Mifflin & Co. Pp. 390. Price $1.25

New Aspects of Life and Religion. By Henry Pratt, M.D. London: Williams & Norgate.

Papers in Penology. Elmira, New York: Reformatory Press.

ENGLISH NOTES.

It is said that the Baroness Burdette-Coutts has given away in charity as much as twenty millions of dollars.

Canon Wilberforce has made up his mind to preach now and then in Nonconformist churches. But how about the Nonconformist churches?

A prayer meeting, attended by nearly sixty undergraduates, at 6:45 A.M. on a Sunday morning, is a new feature of Cambridge University life.

During the visit of the Rev. Henry Williamson to the United States the services in his church, at Dundee, are being carried on by Mrs. Soule, who founded St. Paul's Universalist Church, Glasgow.

Dr. George Smith, in the *British Quarterly*, says that "church members in England do not give one shilling (25 cents) each per annum for foreign missions, while Dr. Dorchester estimates that American members of evangelical churches give on an average twice that sum." Well, so they ought to do, for a shilling in England is worth as much as 50 cents in America!

Music as an *attraction* to worship is again a failure, judging from the disturbance a few Sundays ago in Bangor Cathedral. When the anthem preceding the sermon was over, numbers of people rose to leave the church, but found the doors locked! They refused to return to their seats and forced the vergers to unlock the doors and let them out.

The portrait of Dr. Martineau, painted by his daughter-in-law, and presented by the British and Foreign Association to the A. U. A. for the new building, has been on view at Essex Hall, London. It is proposed to reproduce the portrait by the photogravure process, that impressions may be sold at a comparatively low price.

An effort is being made to influence public opinion in favor of celebrating the Queen's Jubilee by abolishing Sunday labor in all provincial post-offices. London, with its more than four millions of inhabitants, dispenses with a Sunday delivery of letters, and it would surely not be unreasonable to apply the same rule to smaller places.

The late Rev. Charles Wicksteed, one of our strongest English ministers of this century, says in a letter to one of his sons in his just published biography: "I do not like the idea

of your going out and working on Sundays. There is never any gain to any human being in giving up the God-appointed day of rest. They who think to gain, lose by it—lose their health, their brain, or their principles. I think I have known men who have lost all of these by it; certainly one, if not more, is almost sure to be lost. Let me beg of you to give this up. There is no 'utilizing' in the business; it is a pure loss."

Regret is sometimes expressed that our churches, being such beautiful buildings, are so little used. It is interesting to note the experiment that is being tried by the Congregational church of West Croydon. Once a month Rev. Mr. Wilson and his people are using their church to hold Free Musical Evenings for the people. Mention of one is before us when the programme included solos from the "Messiah" and the "Elijah", etc. These evenings are said to be much appreciated, and the church is crowded.

The Rev. Panton Ham, of Kentish town, London, has received a request direct from Japan, that he should establish in Tokio a Unitarian Mission, which he is assured would prove a great success. Mr. Ham has a regular attendant at his church in the person of a young Japanese marquis who was baptized last spring. In connection with these items it is interesting also to read that the son of the Premier of Japan is arranging with publishers for text-books in English for use in the schools of Japan, and it is commanded that English shall be taught in every school in the empire.

NEWS FROM THE FIELD.

[*We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.*

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs send it immediately on a postal card.—EDS. UNITARIAN.]

The Missionary of the Indiana, Ohio and Kentucky District has spoken nine times in January in northern Indiana, twice on temperance—organizing one temperance society. In February he expects to preach and lecture in Evansville, Rising Sun, Richmond, Knightstown and Westfield, Ind., and Louisville and Burlington, Kentucky, also visiting and perhaps speaking in Cincinnati and Dayton, Ohio.

Rev. A. G. Jennings, who has been appointed missionary of the American Unitarian Association for Indiana, Ohio and Kentucky, solicits correspondence with persons interested in liberal Christian thought in any part of those States. He will send Unitarian literature free to all applicants, and will make engagements to preach or lecture without charge in any place where there is sufficient promise to warrant. His address for the present is La Porte, Ind.

To all Unitarian Ministers and Churches:

This is to certify that the undersigned, the Committee on Denominational Fellowship for the Western States, appointed by the National Conference of Unitarian and other Christian churches, have examined and passed upon the application of Rev. F. W. N. Hugenholtz, of Grand Rapids, Mich., formerly connected with the Dutch Reformed Church of Holland, for recognition in the Unitarian ministry; and that, being satisfied as to his religious character, they take pleasure in commending him to the fellowship of our ministers and the confidence of our churches.

J. T. SUNDERLAND.
J. C. LEARNED.
J. R. EFFINGER.

Boston.—Mr. J. Thomas Vose, who for fifty years has been one of the best friends and members of the Warren Street Chapel—the Children's Church, founded by Rev. Charles Barnard—has just died. He has left $10,000 to the Warren Street Chapel.

—The annual meeting of the Unitarian Club, held at the Hotel Vendome, January 12, was large and interesting. A paper was read by Edward Atkinson on "Progress from Poverty." Rev. Henry Williamson, of Dundee, Scotland, who is making a three months' visit in this country, spoke on Unitarianism in Scotland. Speeches were also made by Governor Ames, Mr. A. S. Wheeler, the newly-elected president of the club, Mr. Robert M. Morse, Jr., the retiring president, and Hon. George S. Hale, the new vice-president. The club seems to be in a most prosperous condition in every way. Among other indications of its prosperity is the fact that it has $2,119.14 in the treasury.

—A little entry in the old church records of Arlington Street Church will be read with interest, in view of the loss our whole body has sustained in the death of Doctor Eliot, of St. Louis: "August 17, 1834.—At a meeting of the church a letter was read from Mr. William G. Eliot, Jr., inviting our attendance in a council to be held in the Berry Street Vestry [the vestry of the then "Federal Street" Church], in the city on the 17th instant, to consult on the expediency of ordaining him as an Evangelist, previously to his going to St. Louis, Mo., and to proceed to his ordination should it be deemed advisable. Voted to accept the invitation." "Deacon James Savage and Brother Henry Rice and Thomas Tarbell," the delegates then appointed, did a good work that day, greater than they knew.

—The First Church is publishing the whole of the services recently held at the installation of Rev. S. Wentworth Brooke. It is pleasant to hear that the First Church is steadily filling up under his ministry.

—The "Young People's Delegate Meetings" of the Suffolk Conference, held the five Sunday evenings of January, have been a great success. The attendance has been very large. At the meeting of January 23 (at Rev. M. J. Savage's church), there must have been 1,200 people present.

—Rev. W. S. Heywood, of Parmenter Street Chapel, has been seriously unwell with illness brought on by the strain of city mission work.
—At King's Chapel, and under the auspices of the Cambridge Brotherhood, will be held a series of services, announced as Gospel Meetings. There will be probably eight of such services, on successive Sunday evenings, beginning with February 6. The aim of the services is to bring the life and message of Jesus Christ to the hearts of those who are seldom drawn to the churches, and vivify the power of the gospel for those who have been led to take Christianity as a scheme of salvation or a mere profession of liberty. The services are to be somewhat liturgical, including a boys' choir in gowns, and clergy in gowns, and short mission addresses each evening by two of the Brotherhood. The liturgical features are to be distinct evidence of the profession of the Brotherhood, that there is a glorious liberty of devotion whereunto we are called in Christ Jesus, and that in this direction of an increased devotional character lies the real path of progress of the church.

Chicago.—Two friends have presented the Sunday-school of the Church of the Messiah with 100 copies of "The Carol." The school is enjoying very much the fine services and beautiful music.
—On January 2 forty-three persons joined Unity Church, signing the church covenant.
—For several years Unity Church has supported an industrial school for girls, in one of the worst districts of the North Side. Of late, under the earnest lead of Mr. Milsted, a beginning has been made toward establishing a similar school for boys, in the same district.

Alton, Ill.—Rev. J. B. Frost, of the last class at Meadville, has accepted a call to the Unitarian Church here, and has already entered upon his duties.

Ann Arbor, Mich.—The Annual Meeting, on the 17th of January, was one of the largest ever held by the society. Reports were read by the pastor, trustees and treasurer, and from the Sunday-school, Unity Club, Library and Reading Room Committee, Ladies' Union, Students' Bible Class and Sunday Afternoon Religious Study Class. The church was never more prosperous through all its various activities than now.

Athol, Mass.—This town, with five thousand population, supports two vigorous Unitarian churches, one in the old village and the other in the new, a mile away. The Christmas fair of the ladies of the Second Church netted $400.

Baltimore, Md—In October a Post-office Mission was organized, in which the congregation take a very deep interest. From all over the south, and especially from the mountain lands of Tennessee and West Virginia, applications have been received. Many of these letters indicate great want and interest in religious questions. In November a new Household School was opened, and it is now doing excellent work among the very poorest of the city. The Saturday Industrial School is in its tenth year, with improved methods and plans. The Woman's Aid Society provided, as usual, this year, a Christmas dinner for forty destitute families. The condition of the Sunday-school has never been so good. The chapel is filled from the pulpit to the door. The singing is a great feature, and the instruction is of a very high order. We keep clearly in mind that the Bible is the text book, and so the energies are not frittered away. The liturgy, in which the great historical facts of Christian history are commemorated, enables the whole school to review every year the whole record of the Savior's life. The result is, we make intelligent Unitarian Christians, and many of these children, on profession of faith, unite with the church of Christ. The children's Christian Union meets on the first Monday of every month, the parents accompanying the children. In connection with this a circulating library has been instituted, and classes meet for instruction in wholesome literature, familiar science, composition, letter-writing, book-keeping and drawing. The minister's Bible class, which all the teachers and also many others of the congregation attend, studies systematically the gospels, each member having specific work to do. The church is well filled with a regular audience, and the sacrament on All-Saints' Day, the first Sunday of the year, Easter and Whit-Sunday, brings in many who live at a distance, and who come only on these days. Our great ambition is to be a live, industrious, useful Christian church. The schools have grown so large that we had to have two celebrations of the Christmas tree. On both occasions the chapel was crowded, and much interest was added by addresses by members of the congregation. We hope to improve upon this vastly for the new year.

Bath, N. H.—Largely through the energy and zeal of Mr. Daniel Whitcher, Unitarian services have been held in this village every Sunday since June last, by one of the following named ministers: Rev. S. C. Beane, Rev. H. C. McDougall, Rev. James Morison, Rev. Mr. Greene and Mr. George D. Latimer, of the Cambridge Divinity School. The congregation has ranged from 80 to 95. A room has been fitted up with chairs, parlor organ and pulpit, and this will be the permanent home of the "All Souls Church" of "Independent Christians," which has been organized. A Sunday-school, a Unity club and tract distributing work have all been set in operation, and the future looks bright.

Brooklyn, N. Y.—The Second Church has given Mr. Chadwick a leave of absence for six months to visit Europe. He expects to go in May.

Buffalo, N. Y.—The new social and industrial rooms which have been added to the

church edifice are now completed and in use, and give most admirable accommodations for the various working, literary and social activities of this strong and thoroughly alive society.

Camden, N. J.—A correspondent writes: "The Unity Church people had their first service 'at home' in the Sunday-school room of their new church, on January 2. Rev. A. N. Haskell, their minister, is doing a good work, in a very unostentatious manner, and winning the good will even of those who differ greatly from him in theology. I attended his service last evening, and though the weather was very inclement, the room was well filled."

Eastport, Me.—An excellent literary society, called the Eastport Literary and Social Union, has been organized in connection with the Unitarian church, with a membership of about one hundred. It will hold weekly meetings.

Keokuk, Ia.—The money to pay the debt of more than $7,600 is all pledged, and a large part of it is paid in. The congregation is overjoyed at the sense of freedom which the lifting of this burden gives. Rev. O. Clute spent two weeks here to help in money-raising. He preached on December 19 and December 26.

Lowell, Mass.—The "Channing Fraternity", in connection with the Rev. J. L. Seward's church, holds "Lectures for the People" every winter. This year they invited Rev. Brooke Herford to give four of these lectures, which were delivered Sunday evenings, January 2, 9, 16, 23, in Huntingdon Hall. The audiences have been large, and included many who never have been seen in the church.

La Porte, Ind.—The Unitarian Society has voted to raise the same amount of money the coming year as usual, and to supply the pulpit once each month with regular preaching by some minister from a distance. The remaining Sundays will be supplied by lay members of the congregation. The Sunday-school will continue as usual under the direction of Prof. Hailman. During January the services were conducted by Prof. Hailman, Dr. Dakin, Major W. B. Biddle and Rev. Mr. Jennings.

Luverne, Minn.—Meetings have been held several Sundays, Rev. S. S. Hunting preaching. An organization has been perfected. Congregations have been of good size, and deeply interested.

Manistee, Mich.—The new Unitarian church is to be dedicated February 23. It is expected that Rev. James DeNormandie, of Boston, will preach the dedication sermon.

—On the evening of January 19, the Unity Club connected with the Unitarian society gave a concert that was greatly enjoyed—so much so that by request it was repeated on a subsequent evening.

New York City.—Rev. Theodore C. Williams is giving in his church a series of Tuesday afternoon "Church Talks" on "Unitarianism in America." His topics are as follows: "Religion in New England"; "Congregationalism, Kings Chapel, Priestley"; "Channing, the Preacher"; "Andrews Norton, the Scholar"; "Theodore Parker, Influence of Germany"; "Emerson, Transcendentalism"; "Unitarians in Literature"; "Unitarians in Public Service"; "Unitarians in the Church"; "Ethics and Religion, Outlook."

—Christmas was a busy time at All Souls Church. On Sunday afternoon came the children's festival, at which they *received* nothing, but brought gifts for a poor children's aid school in the neighborhood. On Monday afternoon the church children had a "tying up" party, at which they selected and marked with the names all the gifts for the 260 poor children, who were to have their festival on Wednesday. Further, each class made itself responsible for a class in the other school, and sent two of its members to distribute the gifts. This was a great success. On Thursday came another entertainment for the 400 sewing-school scholars.

The new Unity Congregational Society will, after February 1, hold their services in Brady Hall, 125th street, between 6th and 7th avenues.

Philadelphia, Pa.—The Free Library established last June in connection with the Spring Garden church now contains over 700 volumes. It is open every Wednesday evening and at the close of all regular meetings held in the church. It is already much used, and by many outside of the Unitarian society. Gifts of good books or money are solicited. Address the librarian, W. S. Chance, 1608 Mt. Vernon street.

Providence, R. I.—A Unitarian club has been organized, with a hundred members. Good! We have now clubs in Boston, Chicago, St. Louis and Providence, and possibly one or two other cities. When will New York and Philadelphia follow?

Quincy, Ill.—Rev. John Tunis has closed his two and a half years of devoted and inspiring work and gone East. His society on parting with him passed strong resolutions expressing their warm love and high appreciation of the ability and fidelity to his exalted calling which he had manifested among them. A correspondent writes: "He is one whom Quincy can ill spare, and especially whom the West can ill spare." Though a radical in his thought he stands firmly for the Christian position. No man in the West has seen more clearly or expressed more strongly the folly of attempting to build up a religious movement without positing unequivocally faith in God as the very first condition of it.

Rocks Rapids, Iowa.—The new work here has been ably led for a few Sundays by Rev. S. S. Hunting. A society has been organized.

Sacramento, Cal.—After a visit by Rev. C. W. Wendte, the Unitarians at this point have decided to begin services under Rev. C. P. Massey, Jr., long a resident of Sacramento, and recently ordained by the Pacific Coast Unitarian Conference. The movement was inaugurated on January 9, with addresses by Dr. Horatio Stebbins, C. A. Murdock, Mr. Wendte and Mr. Massey.

Sheffield, Ill.—Rev. Judson Fisher has been preaching here for a few Sundays.

Sioux City, Iowa.—The church here, under the lead of Miss Safford, has purchased a most eligible lot on which to erect the future church home. The lot cost $500. The congregation will pay a large part, if not all, of this sum the coming year.

Sioux Falls, Dakota.—Rev. Eliza T. Wilkes began preaching here in her husband's law office in the fall. To help her in the work she called Miss C. J. Bartlett, a newcomer among our ministers. Rev. S. S. Hunting recently visited here and preached.

Sommerville, Mass.—The Sunday-school has procured and hung in the vestry of the church, fine crayon portraits of the two former pastors, Rev. H. H. Barber and Rev. Charles T. Lowe.

Templeton, Mass.—Rev. Nathaniel Seaver was installed pastor here January 11, Revs. Litchfield, Lombard, Collier, Porter, Nickerson, Batchelor, Heywood and Barber taking part in the service. The sermon by Mr. Collier was a strong plea for "preaching Christ" instead of teaching philosophy, giving scientific lectures, resorting to sensations or allowing the pulpit to be degraded to the service of that crude radicalism which lacks the historic sense, ignores scholarship, and scatters and destroys rather than conserves and builds.

Toronto, Can.—Rev. A. T. Bowser has accepted the call of the Unitarian church.

Windsor, Vt.—Through the untiring efforts of the Rev. Nathan S. Hill, on the first Sunday of December the church was reorganized and christened "All Souls Church." Ten adults were baptized and fifteen received fellowship, followed by the communion. On Christmas Sunday the "Christian Liturgy" complied by Rev. Dr. Hedge, was adopted with great satisfaction.

Winona, Minn.—Services are being held here regularly. During December Brethren Crothers, Crooker, Simmons and MacCauley preached. During January Rev. Oscar Clute was in charge, preaching Sunday mornings and conducting "Conversational Meetings" in the evening.

BEGINNING OF A NEW YEAR. RENEWAL OF SUBSCRIPTIONS.

We have reached the beginning of a new year,—the time for renewing subscriptions has come. May we ask that these renewals be made with little delay? As we publish at so very low a price, promptness as well as pay in advance is necessary. To the friends in all parts of the country who last year volunteered to act as agents for the UNITARIAN, *and in many ways helped us in getting subscribers, we return our thanks. If such are willing to continue their aid the coming year we shall be grateful. But let no subscriber wait for some one to solicit his renewal, but send his subscription, with the money accompanying, directly to us.* ***Address, Rev. J. T. Sunderland, 115 Monroe street, Chicago.*** *For directions for sending money see page ii of cover.*

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